NAVY CHAPLAINS BULLETIN

SPRING 1954

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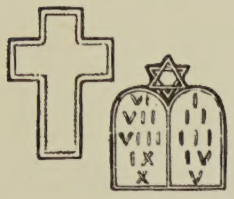

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

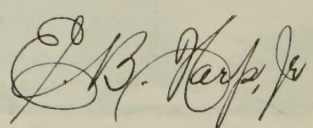
EASTER

It is disturbing but true that many of our modern writers, in depicting the overall world situation, paint a picture of darkness and shadows. The political, economic and social forces that exist today create tensions and pressures in practically every area of human existence. Indeed, the situation is such that pessimism and gloom is the tone of the day. Many can see but little hope for our anguished world.

I suspect that when darkness closed in that first night on Calvary more than nineteen centuries ago, many were troubled and confused by the tragic turn of events. The disciples and other followers of Jesus were a dejected group. Their Master, whose brief ministry had shown such promise toward correcting the injustices and eliminating the greed, lust, and hate of the ancient Roman world, fell a victim to those same forces. The substance of their hopes, dreams, and prayers died with Him. Theirs now appeared to be a lost cause.

But then, three days later, something happened! Jesus broke the shackles of the tomb. Suddenly His disciples, those same helpless, hopeless and heartbroken men, were transformed. There was born within them a courage and faith which they had never known or had before. They knew beyond any doubt that Jesus was alive; that evil, in all its many forms, and death must ultimately go down to defeat. They raised their eyes from an empty tomb up into the face of the living Christ.

It is my hope and prayer that we shall meet the challenge of our day as they did theirs, with courage and faith. This we shall do if we, like they, raise our eyes from the darkened tombs of life to the bright and shining face of the living Christ.



E. B. HARP JR.
Chief of Chaplains

OUR FRONT COVER: The sun rises over Mount Vesuvius as Easter Sunrise Services are being conducted in its shadow for families and friends of U. S. service personnel assigned to NATO and Naval commands in Naples, Italy.

AMBASSADORS OF DEMOCRACY

Speech by Sherwood Gates, Chief, Office of Community Services, U. S. Air Force

My text is a lengthy one. In fact, it is more properly a series of propositions. These propositions are:

However much the tactics and strategies of Soviet Russia may change and vary, we are involved in a very long struggle in which we will be continuously intimate with danger. The tension in which we live is not an emergency at all, but a condition of existence. As Anne O'Hare McCormick, Foreign Analyst of the New York Times, has put it: "It is clear as Arctic light that the Soviet idea of life on this troubled planet is permanent crisis, or if you like, permanent war. Cold or hot, underground or open, it's all war, all the same war, and all for the same end."

This very real and interminable war is all-inclusive; the first such in history. It is not only a struggle for physical and economic and national survival, but also, and much more importantly, a world-around struggle for control of the mind and will and soul of each individual. The very soul of humankind is at stake, for we are struggling against slavery--physical, mental, spiritual slavery.

We in America have been thrust into the center of the stage as the star performer for as long as this the world's most important drama goes on. It isn't jingoistic to recognize--but rather with all humility and reality we must recognize--that there is no one to take our place in this drama. At last we have been forced to join the human race--and--as leaders.

In this unparalleled situation this generation of American youth carries the heaviest burden ever borne by any modern generation.

The role of chaplains in this unprecedented drama is unique and without parallel in importance.

Now I would like to amplify briefly the last two points: Namely, the burden of this generation, and the role of chaplains in connection with this burden.

This generation of Armed Forces youth shares one feature of its burden with past generations: That of being ready as dependable skilled military combat people--efficient defenders of our country and the free world. The other feature of this generation's burden is a new one: That of unavoidably serving as interpreters and living symbols of western civilization and leadership and as ambassadors of understanding and good will wherever they are stationed throughout the world.

Our American way of life is under closer scrutiny by more people around the world than ever before in history, and it is under more devastating attack than ever before.

In the show-down struggle between totalitarianism and western democracy women and youth have become a tremendous stake--a prize which Russian Imperialism has set out to capture. It is estimated that Soviet communism is spending at least a billion dollars annually to sell the women of Europe and Asia on the "depravity" of the American way of life, and they are succeeding far faster than we may know. Despite all that has been done officially to offset the blatant distortions of Communist propaganda, foreigners coming here almost invariably express surprise at the stability of our family life and the vigor of our religious life.

The Moslem world has also become a tremendous stake and prize in this struggle, and this part of the world has become especially fearful that the spread of American industrialism will carry with it what many Moslems believe is American indifference to family feeling and to moral and spiritual values.

In his column of 7 Aug 1953, Bishop Sheen reminded us of the painful fact that "the Communist propaganda has obviously been more successful in Asia than the American." The reason is, he says, that communism appeals to Asia on the basis of morals and ethics. "It tells the people that America is 'unjust,' 'immoral, 'dishonest.'" This is curious, he points out. The paradox is that "the materialistic Communists win other peoples by appealing to their moral sense; non-materialistic Americans attempt to win other peoples on the basis of materialism, namely, by telling them of our superior gadgets, our higher wages, our automobiles and our better highways. Thus, the supposedly moral civilization of the United States talks to Asia on the grounds of materialism while the avowedly materialistic tyranny of the Communists talks to Asia on the grounds of morality."

How long will it take us to learn that no sleight of hand, no love potions, no voodoo will win the freedom-seeking peoples of the world to our support in this struggle. Fortunately, perhaps, because it may mean a new start, our national leaders are generally conceding to themselves and to us that we have failed in our official approaches to win much of the world to democracy. It may be that finally we are realizing that the spiritual values which are the warp and woof of western culture cannot be sold to the world like breakfast cereal and may we soon learn that we couldn't buy Asia with all of the gold in all of the hills of the world. Let us hope that we are deciding at last that demonstration is the best answer to the attacks made upon us, and to the critical scrutiny of the yet undecided parts of the world. For an open, democratic society like ours, with freedom of speech and press and action, the only durable and effective propaganda and counter-propaganda is the actuality of day-by-day living. What really gets across to other peoples' minds are our beliefs and our actions, the way we behave and talk at home and abroad--and Americans happen now to be all over the non-Communist world. It appears hopefully that at long last we may be learning that the nature of the life our servicemen and their families live and exhibit abroad is of paramount importance in this all inclusive war.

As one of our ambassadors recently said: "Really I am not the ambassador. The young men of America who are being sent to nearly every country in the world are the true ambassadors. They are the ones who mingle with the local people--it is they who create favorable or unfavorable publicity, first hand, for our country. It is they who can strengthen or weaken the bonds of free people."

It is they who may determine ultimately, through their behavior, the true strength of the western defense structure.

With what motivations are the churches, and homes, and schools equipping these young people on whose behavior abroad so much depends? What is the level of the leisure-time interests and skills which they possess? How well equipped are they to understand America, her heritage, her history and growth? How well qualified are they to interpret our Judaeo-Christian-democratic values to the world as well as to discuss our tall buildings, fast cars, television sets and 3-D movies?

There is no fact clearer than that the ever-increasing contact of our young people in the Armed Forces with the rest of the world outside the Iron Curtain demands that they be better equipped to say what they are for, what they are against, and why. Our young people must be helped to put in their own words what out American system of life and values means to them. But beyond being articulate in their interpretation of American democratic values, it is required that they be motivated, and know how, to demonstrate through their day-by-day living what America is and stands for. Other peoples will not even try to understand us if they see in our young people the epitome of crudity, boorishness, brashness, thoughtlessness and materialism.

In this unprecedented drama--this struggle for the minds and souls of men--in which our Armed Forces personnel and their families are playing, and will continue to play, such an all-important role as ambassadors and interpreters, chaplains have key opportunities and responsibilities.

Because of their motivation, the respect in which they are held, and their intimate leadership opportunities, chaplains can, through preaching, lecturing and counsel-

ing, help immeasurably in interpreting to the servicemen their dual role as combat people and ambassadors.

Improve and expand our general orientation and indoctrination programs as we will, there yet remains much to be done which only the chaplains can do.

Through preaching, lecturing, counseling and personal example, chaplains can and must help servicemen and their families to an understanding of what American values really are. Here, again, they do not work alone. Information and indoctrination programs will be devoted to this end, but over and beyond these the chaplain has a large responsibility and incomparable opportunity because of his status and function in the service.

Chaplains must also help the men and their families to understand and appreciate the real culture of the country where they are stationed abroad. The question of the study of national character is a very large subject. We simply must know the moral principles and values which men around the world cherish; the standards which they abide by and by which they live.

Buttressing and undergirding the foregoing is the continuous opportunity and responsibility to help men (1) to want to make of their service time a constructive experience; and (2) to actually take advantage of their leisure-time opportunities in a wholesome way both for their own satisfaction and for what it does in getting American values across to other peoples by demonstration.

Now it is clear that in order to fulfill these obligations and opportunities, the chaplain must do several things.

He must set about studiously and determinedly to develop the capacity to interpret to servicemen their dual role as combat men and ambassadors; to help them understand, appreciate, and articulate in word and act the real values underlying American life; and to understand and appreciate himself the moral values and principles which men around the world cherish.

He must seek aggressively the support and cooperation of the home, church and school in meeting these obligations and opportunities. Because of his position, the chaplain has an outstanding opportunity to enlist the cooperation of these basic institutions. A young man's preparation for the role of an ambassador of good will begins long before he enters the Armed services.

The chaplain must support and take the lead in moves designed to help men make the best possible use of their leisure time both in this country and overseas. He must help to keep them identified closely and satisfyingly with the best in American community life. If we have had an inadequate preparation in the Zone of Interior for playing the role of interpreter and representative of American culture, the task of indoctrination and preparation after we get abroad will be practically impossible.

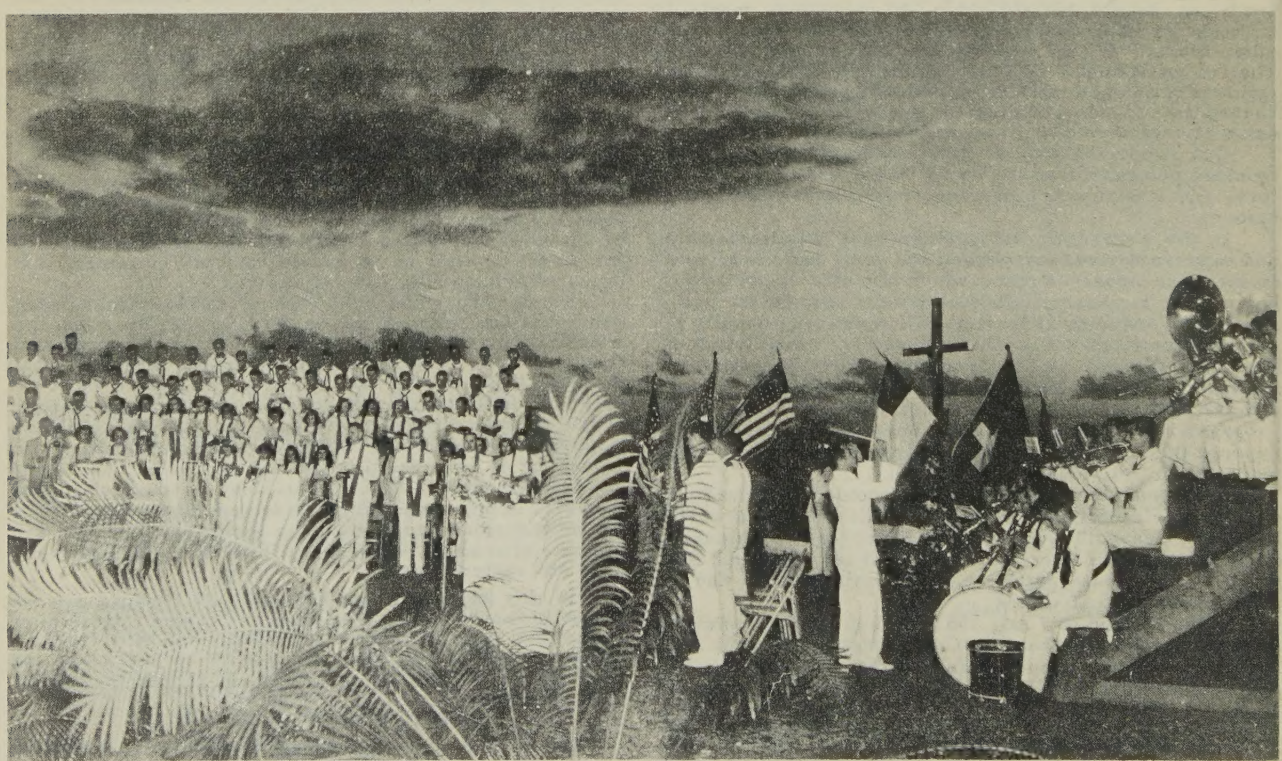
I was greatly impressed by one of General Kuter's statements in his speech which opened this conference: "I think the chaplain should be the outstanding person of the command, wing or base, in the community life of the service family on the base and off the base, during duty hours and off duty."

In closing I would like to quote from Lt Colonel Thomas D. Harrison (Commander of the 16th Fighter Interceptor Squadron at the time of capture), who was imprisoned for 27 months in various North Korean camps. With reference to the question - "Why did some GI's turn Communist?" — he says: "Generally speaking, the soldiers most susceptible to Communist propaganda were men with no concrete aim in life, no knowledge of world affairs, no real comprehension of their own country, and no deep convictions of their own. The men best equipped to throw off the Communist indoctrination were a little older, better educated and strongly religious, with a background of happy family life."

In these two sentences is your challenge and task; and here, also, is the challenge and task of the home, the church and the school.

Are chaplains prepared for this task?

Gentlemen, I salute you, as I always do, for who you are and what you are; for the life-giving institutions and values which you represent; and for the bigness of your all-important job.



A mixed choir and a Navy band provide music for the Easter Sunrise Services conducted atop ComMar Hill on Guam.

UNIFIED RELIGIOUS EDUCATION PROGRAM AVAILABLE FOR THE ARMED FORCES THIS YEAR

Within a short time, every Protestant Chaplain on active duty in the Navy will receive a copy of the Prospectus for the new UNIFIED PROTESTANT SUNDAY SCHOOL CURRICULUM FOR THE ARMED FORCES. This curriculum is provided by the Protestant Church-Owned Publishers' Association in cooperation with the Armed Forces Chaplains Board. The distribution of the Prospectus this Spring will allow each chaplain sufficient time to go over the entire program with his Sunday School Staff and order his materials well ahead of October 1954, which is the date set to begin use of the Curriculum on a service-wide basis.

HOW THIS CURRICULUM CAME TO BE

The Church is the Body of Christ. For it he gave his life, and in it and through it he continues to pour out his Spirit. It has borne its witness to the redemptive love of God in many lands, for many centuries. It knows no boundaries of geography. Nor is it limited by racial exclusiveness. It possesses a gospel and is in turn possessed by that gospel.

The Church by its very nature has an obligation it cannot escape. If God is to make known his redeeming love to the world, he must have a vehicle through which to work. This means that the Church has no higher mission and no other reason for existence than that of being the human channel of communication through which God is ever present, reconciling the world unto himself. Because of this mission the Church had its birth. Without this mission it has no life.

It matters little whether God is worshipped by a Christian congregation in a fashionable suburb, in a farming community, at a military chapel, or in a thatched hut in some far-off corner of the world; wherever the Word of God is read and preached, and where the sacraments are administered, there the Church is bearing its witness.

Similarly, wherever the faith is being communicated to the children and youth of each new generation--whether in a well-equipped church at home, or in a military chapel, or at an isolated station somewhere else in the world--there the Church is fulfilling its mission

Chaplains in the Armed Services have come from practically all the Protestant denominations. In like manner, those whom they would serve are widely representative of those and other church bodies. Consequently, the Chaplains' ministry is conceived of as being a ministry that emphasizes the common elements of the Christian faith rather than those elements which have been regarded traditionally as divisive.

What more logical step could be taken, then, than the development of a unified curriculum for use in Sunday schools at all military installations?

In an attempt to secure a curriculum that could best serve the families of military personnel, the Armed Services Chaplains Board sought the cooperation of denominational publishers and Christian education age group specialists from several denominations. Certain criteria for such a curriculum were established:

1. It must contain and be based upon the great tenets of the Christian faith, concerning which there is general agreement among Protestants.
2. It must take cognizance of the capacities and abilities of children and youth at the various stages of their development, in order that the faith thus communicated be meaningful to them.
3. Chaplains must be able to order from one source, and be assured that shipping will be facilitated, so that the material can be available at the point of use when needed.

With these criteria in mind, the Sunday school lesson materials published by the various Protestant denominations were carefully studied. Materials that stressed denominational mission projects or specific denominational views concerning doctrinal matters were eliminated. Wherever possible, materials prepared co-operatively by two or more denominations were selected. The final spread of materials for a three-year curriculum (see pp. 38, 39) was drawn from the curriculum resources of twelve major denominations as well as some from the Friendship Press, which represents twenty-eight denominations.

The Unified Protestant Sunday School Curriculum for Armed Forces seeks to lead persons to:

1. An ever-deepening faith in God and communication with him through Jesus Christ as Savior;
2. An understanding and use of the Bible;
3. An appreciation of and participation in the life and work of the Church;
4. The development of a Christian outlook on life;
5. Growth in Christian character and social concern.

The presentation of this curriculum to Chaplains in the Armed Services everywhere derives from the conviction that in addition to its being based upon the great doctrines of the Christian faith, it is so arranged that pupils moving from station to station will continue with their Christian education in a consistent and orderly progression

Chief of Chaplains U. S. Army

Chief of Chaplains U. S. Navy

Chief of Chaplains U. S. Air Force

NOTES ON ECCLESIASTICAL RELATIONS

Official photographs submitted for the Chaplains Official Jacket cannot be used for publicity purposes. All Navy Chaplains on active duty are requested to submit to the Chief of Chaplains three 8" by 10" glossy prints and a negative of a personal photograph made within the last year or made in the uniform of their present rank.

The Chief of Chaplains frequently receives calls from the editors of religious periodicals for articles for publication. The Chief of Chaplains will seek to place all articles of a devotional or informational nature, prepared by Navy chaplains, in publications which will be most profitable for the individual concerned and for the Chaplain Corps as a whole.

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Definition of Predjudice: Being down on anything you're not up on.

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The best test of a sermon is depth -- not length.

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Every noble work is at first impossible.

". . . . .Between the crosses row on row." As the bugler sounds taps, Marines from the First Marine Division pay tribute to their fallen comrades during memorial services at the division's cemetery at Hamhung, Korea.

* * * * * * * * * * *

FIFTH MARINES MEMORIAL SERVICES

(As we approach another Memorial Day the cease fire is still in effect in Korea. Lest, however, we forget those who gave their lives in the defense of Freedom in that land, it is appropriate for us to read the following Memorial Day Message of 1953 given in Korea by Major General Edwin A. Pollock, USMC, then Commanding General of the First Marine Division. These words will give all Navy Chaplains something to think about as they prepare for Memorial Day Services in 1954.)

Fellow Marines. Unlike many of our Marine Corps assemblies, this occasion is neither a joyous one nor one filled with the pomp and circumstance of military pageantry.

Instead we are here for a very serious and sobering purpose - that of paying tribute to our comrades-in-arms who have given their lives in a war and for a cause that is unique in history.

Have they sacrificed their lives in vain? Why were they here - halfway around the world from their homes where they would most certainly rather have been? These men for whom we hold this memorial ceremony today - why have they been called upon to give their very lives?

These questions are not easily answered in a few words but I think it important that each and every one of us pauses to consider these questions and the answers to them.

On numerous occasions in the past we have heard it said that war is brought on by those mysterious persons known as warmongers - or by those merchants of the vast armament industries who stand to make untold fortunes from the products of war. We used to hear such remarks frequently in the past but they are strangely missing in the Korean War. Why?

Because this is not a war for profit. This is a war of ideals. A war entered into by the free nations of the world after due consideration of the possible consequences of such an action - and after weighing these consequences against the results of permitting the evil forces of communism to run rampant throughout the world.

When we stop to consider that the miseries of war such as we witness every day here in Korea could very well happen in our own country - or in any other throughout the world - it is not difficult to understand why we of America, as well as those of other united nations represented here, have found it necessary to send their armed forces to a front so far from home.

These men who have fought by our side and have given their lives were defending America just as much as if they had been dug in on the beaches of California or the Carolinas.

In addition to what might be called a purely selfish reason for being here in Korea, there is an additional reason that is more selfless in character. That is the old American characteristic of being firmly on the side of the underdog in his fight for justice. And certainly our friends of the Republic of Korea are justified in their fight against the North Korean Communist forces which are aided and abetted by other and more powerful Communist nations.

Duty often demands sacrifice and when a nation has developed a strong character it cannot shirk its duty and

stand by while its smaller and weaker neighbor is overrun by international gangsters. America has that strength of character. America has long been looked upon by other nations of the world as the world leader in the fight for peace and justice throughout the world. Since World War II, this habit of looking up to America for leadership has even increased and we find ourselves the champions of right throughout the world.

Other nations may not always agree one hundred per cent with the United States - few friends do get along in complete harmony - but there is no doubt on the part of the leaders of the world as to where America stands, and that that stand is for peace - but not at any price!

Within our own nation, the Marines, both as an organization and as individuals, are looked upon as America's champions of its international prestige to such an extent that our people always seem to breath easier when they hear that the Marines have landed.

The character and devotion to duty of U. S. Marines have made us a strong unit just as the strong character of our nation has made it a world leader.

These Marines whom we honor today have shown the world that its faith and trust in the United States have not been placed there in vain.

Nothing that we could say about these lost comrades could possibly do justice to them and their deeds.

However we can pray that their sacrifices will bear fruit in international peace and justice, and that there will be an end to the lawlessness that now exists in the hearts of some nations of the world.

And we can pray that God will grant these Marines the eternal peace for which they have fought - and which they so justly deserve.

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"THE GOLDEN MOMENT"

The newest motion picture in the Navy's Series entitled "For Which We Stand" is a 20 minute black and white film carrying as its main title "THE GOLDEN MOMENT," and the sub title "Character Guidance." This film, which will be available early this summer, is designed primarily to inform line officers, leading petty officers, and non-commissioned officers concerning the Navy's Character Guidance Program. It explains the origin of the program, the need for it, and the authority behind it. The picture informs them of the formal workings of the program and of their responsibility to extend it to all leadership situations.

The film will also be used for church conferences or conventions, and on television, in order that religious leaders and the general public might have an opportunity to know more about an important aspect of the chaplain's work. It will enable the people of America to know of the Navy's constructive interest in the moral and spiritual welfare of its personnel.

The film opens with a statement of the importance of character to the military mission, with emphasis on the individual. It then portrays the economic and social influences which have a formative influence on the character of men before they enter the service. Scenes of recruit training pose the basic question: How will military service affect their moral and spiritual development? Very briefly, it indicates the high authority that supports the character guidance program, as contained in extracts of the directives originating with the Secretary of Defense, the Bureau of Naval Personnel and the Commandant of the Marine Corps.

The main body of the film depicts how the character guidance program has implemented these directives. It shows the program as it takes place in the classroom during recruit training, in the service schools, and at ships and stations, along with a brief survey of the general content of the entire program. There are a few indications of the probable results of the moral guidance program, both in terms of individuals and of the general run of Navy personnel. The film ends with a strong appeal to command echelons to support the program.

A MOVE IN THE RIGHT DIRECTION

(The Chief of Chaplains discusses some basic considerations and trends in the Navy's Character Guidance Program)

Thus far, there has been no attempt to put down in print the final concept of the character guidance movement. Since the formal program is only in its "infant" stage, we can expect and anticipate frequent changes.

There are no experts in the field of moral guidance from the standpoint of drawing up a neat little blueprint that will pave the road of life with constant happiness and success in daily living. All of us may recognize the impracticability and the uncommon sense of merely holding to a superficial A, B, C, D, system of values that should work but do not. Moral education without the dimension of transformation is nothing more than a vacuum. The knowledge of good ethics without spiritualization is nothing more than masses of flesh beautifully smoothed over human skeletons void of emotion. Philosophy, methods, techniques, principles and ideals expressed by academic verbalization without a deep sincere heartfelt spiritual concern is like a morning cloud that passes away. It is not sounding smart but living right that counts. For in the latter we communicate a positive influence making possible the process of constructive, spiritual interaction. God works through us, the human beings in whom He breathed the breath of life and we became living souls. His work may be expanded or limited by us. The expansion or limitation is determined by the reflection of our moral and spiritual growth. Our use of such words like unselfishness, decency, respect for others, integrity, moderation, continence, morality, devotion, committment, sacrifice, responsibility and faith must be removed from the category of "word calling" to the dimension of experience in our own daily living.

We can lift, through the help of God, the moral level of ourselves and our shipmates of the military community. The success of this forward and upward movement for the eternal values will not only be determined by our behavior from 0800 to 1630 but also by our devotion and conduct after 1630.

A sharp focused understanding of the great strides that have been made in our generation may cause us to realize that there is a large gap between our moral and spiritual growth and our scientific advancements.

The elements comprising our technological discoveries were at one time unexplored potentialities. However, that which is potential may be just as real as that which has been explored and expressed.

Therefore, in our constant and ceaseless search for methods, techniques, principles, theories, and weapons for the preservation and unity of the world, we must not overlook the moral and spiritual potentialities of every person belonging to the naval service. Persons for us are not "things," "objects," "machines," "numbers," "chances," "subjects," "particles of matter" and the like - but rather, moral and spiritual beings who have an intrinsic worth and human dignity. They are unique. They are alike in only one respect, they all belong to the human race.

We recognize that each person may have a different attitude, orientation, character makeup and structural motivation. We know that they came from the farm, factory, college, high school, broken home, street gang, good home, etc. We must seek to understand the many environmental influences, both externally and internally that are a part of each total life that make up our total personnel. At the same time we must realize that a military organization of the United States is accountable and answerable for a high standard of performance and conduct. Our standard of performance and conduct goes beyond the purely military mission and includes the dimension of moral and spiritual growth here and now.

In keeping with this concept, Admiral J. L. Holloway, Jr., along with General L. C. Shepherd, Jr., signed the BuPers Instruction 1743.2 for the protection and development of moral standards. This instruction is being im-

(Continued on page 9)

Supervisory C
And T

The number of supervisory chaplains in the Na
the extent of their responsibilities, has been grea
creased and vastly enlarged since 5 Nov 1917 whe
B. Frazier was named as the first Chief of Cha
and 16 Jun 1918 when Matthew C. Gleeson beca
first Fleet Chaplain.

The term District Chaplain was used as early
and was in general use by 1930. He became to ch
on shore what the Fleet Chaplain was to chaplains
It was not until the end of 1943, however, that ever

KODIAK

DISTRICT CHAPLAIN
17th NAVAL DISTRICT

TOKYO

Force Chaplain
Commander Naval
Forces Far East

SEATTLE

DISTRICT CHAPLAIN
13th NAVAL DISTRICT

Staff Chaplain
Military Sea
Transportation Service
North Pacific

FLEET CHAPLAIN
PACIFIC FLEET

Cruiser - Destroyer Force Chaplain
Amphibious Force Chaplain
Air Force (Navy) Chaplain
Fleet Marine Force Chaplain

PEARL HARBOR

DISTRICT CHAPLAIN
14th NAVAL DISTRICT

SAN FRANCISCO

DISTRICT CHAPLAIN
12th NAVAL DISTRICT
(Additional duty on
the staff of Commander
Western Sea Frontier)

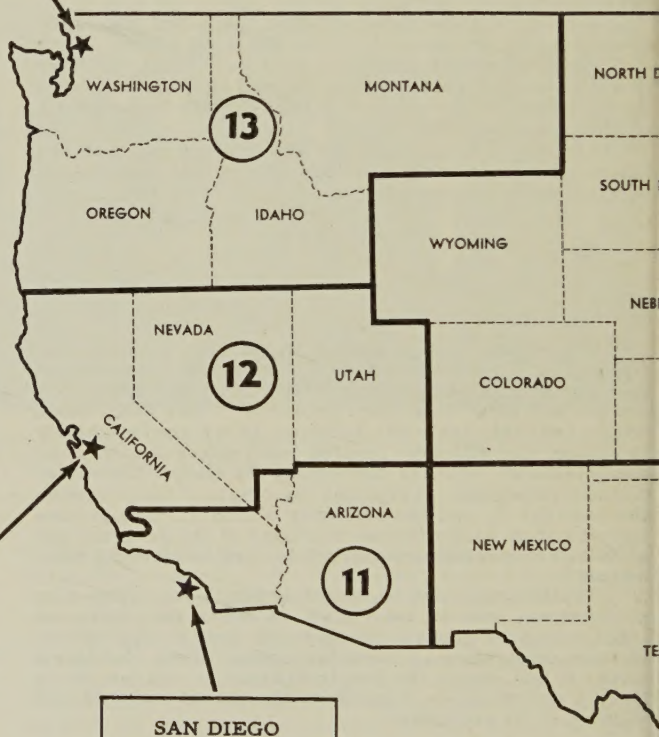
GUAM

Area Chaplain
Commander Naval
Forces Marianas

Staff Chaplain
Military Sea
Transportation Service
Pacific

SAN DIEGO

DISTRICT CHAPLAIN
11th NAVAL DISTRICT

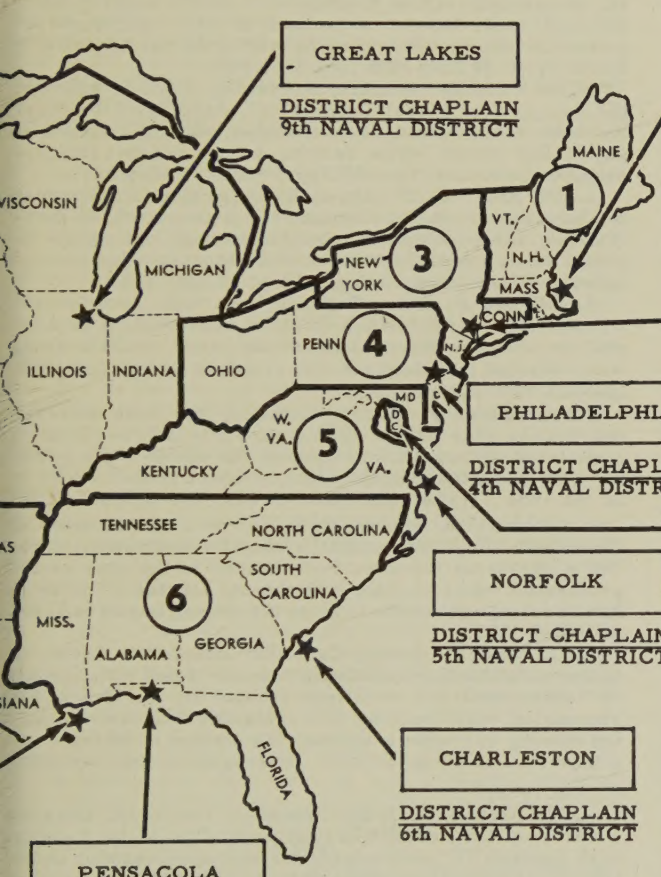


The Standard Operating Procedures for Supervisory Chaplains states: "The primary objective of the Supervisory Chaplain is to help the individual chaplain utilize his personal attributes, professional talents and abilities to the best possible advantage in connection with carrying out his mission, and by so doing facilitate the religious program of the chaplains under his co

The Navy now has other Staff Chap
the District Chaplains, and Force as w
lains. This map shows the general loc
ship between the Supervisory Chaplains
the world.

Of The Navy
ations

ad a District Chaplain either on a full or part time
The work of District Chaplains was greatly ex-
during World War II but the duties varied greatly
ing to the peculiar circumstances of each district.
not until March of 1952, in the midst of the Korean
t, that a book of Standard Operating Procedures
repared. These Standard Operating Procedures
met a long felt need were prepared by the Super-
Chaplains themselves and then reviewed and edi-
the Chaplains Division.



LONDON

Staff Chaplain
Commander in Chief
Eastern Atlantic
and Mediterranean

FLEET CHAPLAIN
ATLANTIC FLEET

Destroyer Force Chaplain
Amphibious Force Chaplain
Air Force (Navy) Chaplain
Fleet Marine Force Chaplain

NEW YORK CITY

DISTRICT CHAPLAIN
3rd NAVAL DISTRICT
(Additional duty on
the staff of Commander
Eastern Sea Frontier)

PHILADELPHIA

DISTRICT CHAPLAIN
4th NAVAL DISTRICT

Staff Chaplain
Military Sea
Transportation Service
Atlantic

NORFOLK

DISTRICT CHAPLAIN
5th NAVAL DISTRICT

WASHINGTON, D.C.

CHIEF OF CHAPLAINS

STAFF CHAPLAIN
COMMANDER MILITARY SEA
TRANSPORTATION SERVICE

DISTRICT CHAPLAIN
POTOMAC RIVER
NAVAL COMMAND

DISTRICT CHAPLAIN
SEVERN RIVER
NAVAL COMMAND
(Annapolis, Md.)

CHARLESTON

DISTRICT CHAPLAIN
6th NAVAL DISTRICT

PENSACOLA

STAFF CHAPLAIN
NAVAL AIR
TRAINING COMMAND

BALBOA

DISTRICT CHAPLAIN
15th NAVAL DISTRICT

SAN JUAN

DISTRICT CHAPLAIN
10th NAVAL DISTRICT

LCDR Joseph J. Tubbs, ChC, USN, Head of the Logistics Branch of the Chaplains Division, BuPers, points out the contents of the Layman's Worship Kit and how they are to be used to the CO and crew member of a Submarine.

* * * * *

(Continued from page 6)

plemented in every part of the naval establishment in varying degrees. A commanding officer cannot legislate morality but he can seek to provide a proper climate where the constructive growth of each person may take place. In this whole move for the protection of high standards and positive environmental influences, we are concerned more with applied authoritative ethical principles and attitudes than with authoritarian ethical theories.

Using this as a point of departure, the moral guidance program within the framework of the military community is not:

(1) A moral blueprint for constructing a moral Utopia where the superstructure of every fighting ship becomes an ivory tower.

(2) A panacea for all the ills, pains, aches, and disciplinary problems of the military establishment.

(3) A jigger full of nothingness that we hope may ultimately turn into a bowl-full of somethingness.

(4) A shot in the arm that will make a man immune to all the evil strivings that he must daily combat within his own life.

(5) A little moral pep talk that will enable a man to pick up a loose football in the end zone and run for a touchdown of righteousness while 90,000 spectators in the stands yell, "We knew he could do it because he has had character guidance in the U. S. Navy."

Negative assertions must be followed by positive affirmations. Moral guidance is a part of a significant movement that concerns itself with helping to motivate and guide the person by providing such learning experiences that:

(1) He will strive to develop self-control through a disciplined will.

(2) Establish and enjoy suitable habits.

(3) Awake and alert a personal moral conscience.

(4) Develop emotional maturity and right attitudes.

(5) Make progress toward achieving true and worthy ideals in order to attain moral integrity.

These are not ends in themselves but by-products of a right relationship to one's total environment; namely, himself, his shipmates, and Almighty God.

NAVY CHAPLAINS CITED FOR ACTION IN KOREA

LTJG Thomas Newman, American Baptist, awarded the Silver Star for conspicuous gallantry and intrepidity in action against the enemy while serving with a Marine infantry battalion in Korea, 26-27 Mar 1953.

CDR Allen Jones, Presbyterian, has been awarded a Legion of Merit for exceptionally meritorious conduct in the performance of outstanding service to the Government of the United States as Wing Chaplain of the 1st Marine Aircraft Wing in Korea from 26 Jun 1953 to 1 Nov 1953.

LTJG John P. Byrnes, Catholic, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement as a chaplain with a Marine infantry regiment in connection with operations against the enemy aggressor forces in Korea from 6 Nov 1952 to 1 Apr 1953.

LCDR Joseph H. Lampe, Presbyterian, awarded the Bronze Star Medal for meritorious achievement in the line of his profession while serving with the 1st Marine Air Group in Korea from 7 Jul 1952 to 1 Aug 1953.

CDR Lonnie W. Meachum, Southern Baptist, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in connection with operations against the enemy while serving with a Marine Division in Korea from 10 Dec 1952 to 5 Sep 1953.

LTJG Thomas Newman, American Baptist, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in connection with operations against the enemy while serving with a Marine infantry battalion in Korea from 20 Sep 1952 to 17 May 1953.

LCDR Albert D. Prickett, Southern Baptist, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in connection with operations against the enemy while serving with a Marine infantry regment in Korea from 20 Sep 1952 to 16 Mar 1953.

LCDR Leo F. Rice, Catholic, has been awarded the Bronze Star Medal for meritorious achievement in connection with operations against the enemy while serving with a Marine Division in Korea from 4 Feb to 1 Oct 1953. Combat "V" was authorized.

LTJG Elmer F. Ernst, Catholic, has been awarded the Bronze Star Medal for meritorious achievement in connection with operations against the enemy while serving with a Marine tank battalion in Korea from 13 Mar to 24 Jul 1953. He is authorized to wear the Combat "V".

LTJG Patrick Adams, Catholic, awarded a Letter of Commendation (Commendation Metal Pendant with Combat "V" authorized) for excellent service in the line of his profession while serving with the 1st Marine Division in Korea during operations against the enemy from June 1952 to March 1953.

LTJG Karl H. Ernst, Catholic, awarded a Letter of Commendation (Commendation Metal Pendant with Combat "V" authorized) for excellent service in the line of his profession while serving with a Marine Engineer Battalion during operations against the enemy in Korea from 1 Nov 1952 to 18 May 1953. (Released to inactive duty, 23 Jun 1953).

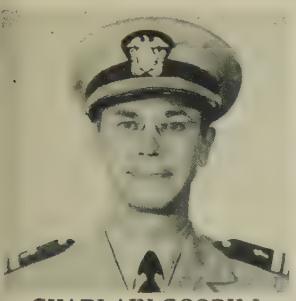
LTJG Gerald E. Kuhn, Missouri Lutheran, awarded a Letter of Commendation (Commendation Metal Pendant with Combat "V" authorized) for excellent service in the line of his profession while serving with a Marine infantry regiment during operations against the enemy in Korea from 15 Sep 1952 to 7 Apr 1953.

CDR Edwin Mulligan, Catholic, awarded a Letter of Commendation (Commendation Ribbon authorized) for excellent service in the line of his profession with service with the 1st Marine Aircraft Wing during operations against the enemy in Korea from June 1952 to July 1953.

LCDR James W. Paul, Methodist, awarded the Letter of Commendation (Commendation Ribbon authorized) for excellent service in the line of his profession while serving with the 1st Marine Air Wing in Korea from 11 Sep 1952 to 1 Aug 1953.

LCDR Earle V. Lyons, Presbyterian, has been awarded the Letter of Commendation for excellent service in the line of his profession while serving with a Marine Infantry Regiment during operations against the enemy in

CHOSEN "NAVY CHAPLAIN OF THE YEAR" FOR 1953



CHAPLAIN GOODILL

LCDR Robert D. Goodill, ChC, USNR, a Catholic priest of the Diocese of Erie, Penn., has been named "Navy Chaplain of the Year" for 1953.

Chaplain Goodill while serving in the USS George Clymer in the Pacific, was the first person to board the SS President Pierce which was on fire. He immediately went to the scene of the fire and took an active part in fighting the flames. When he learned that there were injured crewmen aboard, he left the fire and offered spiritual consolation to the sufferers regardless of their religious affiliations.

He was released from active duty on 9 Dec 1953.

The annual award is presented by the Chaplain A. D. Goode Lodge of B'nai birth to a chaplain of each of the armed services who best exemplifies the spirit which motivated the four heroic chaplains who gave their lives on the ill-fated SS Dorchester, which was torpedoed and sunk during World War II.

Korea from 9 Feb to 4 Sep 1953. Commendation Metal Pendant with Combat "V" was authorized.

LTJG Murray I. Rothman, Jewish, has been awarded the Letter of Commendation for excellent service in the line of his profession while serving with a Marine headquarters battalion during operations against the enemy in Korea from 8 Apr to 25 Oct 1953. Commendation Metal Pendant with Combat "V" was authorized.

LT Richard G. Hutcheson, Jr., Presbyterian, has been awarded the Letter of Commendation for excellent service in the line of his profession while serving with a Marine artillery battalion during operations against the enemy in Korea from 5 Dec 1952 to 6 Sep 1953. Commendation Metal Pendant with Combat "V" was authorized.

LT Samuel D. Chambers, Presbyterian, has been awarded a Letter of Commendation for heroic service in the line of his profession while serving with a Marine infantry battalion during operations against the enemy in Korea from 20 to 27 Jul 1953. Commendation Metal Pendant with Combat "V" was authorized.

LTJG Roger L. Crabtree, Methodist, has been awarded a Letter of Commendation for excellent service in the line of his profession while serving with a Marine armored amphibian battalion during operations against the enemy in Korea from 24 Nov 1952 to 23 Jun 1953. Commendation Metal Pendant with Combat "V" was authorized.

LTJG John B. Conlon, Catholic, has been awarded a Letter of Commendation for excellent service in the line of his profession while serving with a Marine medical company during operations against the enemy in Korea from 19 Jan to 15 Jun 1953. He is authorized to wear the Metal Pendant with Combat "V".

LT Joseph F. Cloonan, Catholic, has been awarded the Commendation Ribbon and Metal Pendant for outstanding service while serving the 1st Marine Aircraft Wing in Korea from 22 Apr to 28 Oct 1953. Through his efforts many helpless Koreans and orphans were aided.

LT Walter H. Nordby, Lutheran, is authorized to wear the Commendation Ribbon with Metal Pendant and Combat Distinguishing Device earned while serving with a Marine infantry regiment during operations against the enemy in Korea from 27 Mar to 1 Nov 1953. Disregarding his own safety, he ministered spiritual guidance to his men during battle.

LTJG John T. Moore, Catholic, received the Purple Heart Medal for wounds received as a result of enemy action in Korea on 26 Jul 1953. He has been awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in connection with operations against the enemy while serving with a Marine infantry regiment in Korea from 2 Apr to 1 Aug 1953.

NAUTICAL TERMS
(Gleaned from the Sixth Naval District Chaplains Information Newsletter)

When using nautical terms be sure they are nautical. It is very effective to use such terms but let's be sure of their meaning and that they are properly used. Recently two of our chaplains, in their endeavor to use nautical terms, found themselves in an embarrassing position. In one case a chief of staff brought the misuse of terms to the attention of the chaplain. In the other case an expression supposed to be nautical was used in the presence of a lady. It wasn't nautical, nor was it acceptable in polite society.

THE CHAPLAIN'S PART IN CIVIL READJUSTMENT
By Wm. J. Meagher, ChC, USN

I. Background for Lecture and Interview:

At the end of World War II, when large groups of men were being separated from the service, the Navy had a splendid separation program, in which the Chaplain Corps played an important role.

In 1951, I was one of the chaplains assigned to the Receiving Station in Charleston, S.C., where men were being released from the Navy almost every day. The size of the groups varied during the process of release, but I felt, as a chaplain, that the men should not be forgotten. In the tradition of the U.S. Navy, they should all be given a word of encouragement and commended for a job WELL DONE. I spoke to the personnel officer, the executive officer and the commanding officer, and all were enthusiastic about this idea. The commanding officer requested me to represent him and, in his name, thank the men for the excellent job they had done while in the service. In the over-all processing, there were several important lectures on civil readjustment, the GI Bill of Rights, veterans' benefits and life insurance.

Each man was given a thorough physical examination. It was suggested that the chaplain address the men as a group and then interview them individually, if they desired. It was made clear that he would not "preach" to them but would merely stress the importance of religion and moral help. It would give the men an opportunity to meet a chaplain before leaving the service. The chaplain would check each day with the personnel officer to find out how many men would be separated that day, and what time they would finish their processing, so that he could adjust his schedule to receive them.

Usually, the groups would consist of from ten to thirty men, and the last lecture would be finished at about 1430 or 1500. When the officer giving them their last lecture had finished, he would call the chaplain, who would then proceed to the movie hall, a lecture room, or some such available space, depending on the size of the group, to take his part in the separation program. If the group was unusually small, he would receive it in his office. At Charleston, the senior chaplain, who was myself, gave the lectures to the Catholic men, and the Protestant chaplain spoke to those of Protestant denominations. Jewish personnel were encouraged to visit the local rabbi, as there was no naval rabbi on board.

II. Results:

The results of the lectures were most gratifying. The chaplains found that the personal interviews were requested by practically all of the men, and ninety per cent kept their appointments. They were most cooperative and appreciative. I think the interviews helped clear up some doubts and strengthen some ideals. Some of the men were saddened as the time came for their separation. They had made many warm friendships in the Navy. Others were worried about their future, and felt relieved after they had discussed it with the chaplain. Some had domestic and marital problems which needed legal and spiritual advice. Out of personal curiosity, I asked the men I inter-

viewed whether they would have come to see a chaplain if the chaplain had not first come to see them. Nine out of ten of them replied in the negative.

For Catholic men, it offered a final opportunity in the Navy to get to confession and to receive Holy Communion.

For men of the Protestant and Jewish faiths, it was the occasion of renewing their faith and strengthening their bond with the church of their community.

Chaplain's Speech on Civil Readjustment

Gentlemen: Today, I am here, representing the commanding officer and the Chaplains' Corps, to extend to you sincere congratulations for a job WELL DONE. We are indeed proud of you. You have finished your naval careers in a most commendable way, as is indicated by your honorable discharges. However, this is not the end of the road for you but only the beginning. Upon your release from the service, you will either be starting a new life or renewing old ties as a private citizen. It is for this reason that I am addressing you concerning your future and the problems that will face you.

You all know the Navy motto: "Pro Deo et Patria." While in the Navy, you learned that the chaplain was concerned with your religious and spiritual welfare. No matter what ship or station you were attached to, there was always a chaplain nearby to advise you and help you solve your problems. The Navy has always encouraged you to attend the services of your religious denomination, because it knows the power and necessity of spiritual assistance. It has always been interested in the moral and religious aspects of its personnel. Through the chaplains, this mission has been accomplished. I realize your sacrifices in being separated from your families and loved ones for long periods, and the stress and strain you were under at certain times, and I'm sure that your recourse to your faith helped you over those hurdles.

Now that you are about to be released to civilian life, I wish to stress the importance of continuing this religious contact when you are civilians. First, it is the duty of each one of you, as a citizen of the United States, to keep America strong. In these times, when Communism and atheism are so prevalent, the strongest weapon against those enemies is belief in God. With that faith, no outside force can ever destroy the democratic way of life. America stands for freedom of religion and a belief in the moral law. As good Americans, we can help our country by being strong morally and spiritually, and by practicing our faith. Secondly, spiritual and moral principles are most important for the welfare of your families. These principles can best be instilled in your children through the church of your preference. Today, more than ever, when there is so much juvenile delinquency and lawlessness among our young people, a strong belief in and love of God will be the greatest safeguard for your children. You can foster this only by showing a good example to them. There is a true saying: "Nothing is desired unless it is first known." So it is with the love of God and the love of virtue. Thirdly, as individuals, as parents, and as members of society, you will do well to take up or renew membership with your church as soon as you are released from the service. As creatures of God, you are utterly dependent upon Him. Everything you are, have, or ever will have comes from Him above. The day will arrive when you will return to your Maker. Remember your Bible: "Dust thou art, and into dust thou shalt return." Your church will help you to be better prepared for that day.

Your church can help you to get adjusted during the transition from naval service to civilian life -- help solve your personal problems and help you pick your vocation. Your priest, minister, or rabbi can assist you in making many decisions.

Now a word of advice to the young men who are contemplating marriage. Do not make the tragic mistake of rushing into marriage as soon as you are out of the Navy unless you have a definite, secure position, a home, or living quarters, and the ability and love to meet the responsibilities of married life. Too many marriages have gone on the rocks because young men were imprudent in entering marriage.

Finally, getting adjusted to civilian life may be difficult at first. You may find that civilian life has changed, and it even may seem boring; you may become restless and anxious to get started on the road back. No doubt at times your families will find it difficult to bear with you. They do not realize the effect that the constant travelling, strain, and excitement of Navy life have had upon you. Try to understand their viewpoint and be patient with them. Most of you will become readjusted quickly enough. A few good home-cooked meals will help do the trick.

Before you shove off for home, I wish to offer every one of you the opportunity of a personal interview with the chaplain of your faith. Any of the chaplains will be glad to speak to the men of the Jewish faith or to recommend a local rabbi for the occasion. We will do all in our power to help you and to advise you on your problems. God bless you, and smooth sailing in the future.

"ONE GREAT HOUR OF SHARING" FOR 1954

All Protestant Chaplains of the Navy have received information concerning the united appeal for relief, rehabilitation and reconstruction which is conducted annually by the Central Department of Church World Service, of the National Council of Churches. The date for this "One Great Hour Of Sharing" appeal is Sunday March 28th. However, there is nothing mandatory about this date and if chaplains find it more convenient to observe the offering on another date this is quite in order. Navy chaplains, who have observed the needs of suffering people around the world and have led naval personnel to assist them, will want to give their parishoners an opportunity to share in this united way.

* * * * *

LCDR William Alfred Taylor, MSTS Chaplain, gives some friendly advice to the Hall sisters of Proctor, Minn., prior to sailing this week from New York for Europe on board the USNS Gen. A. M. Patch. The youngsters' father is stationed at an Air Force Base in England.

The Navy Care Of The Soul

THE NAVY CARE OF THE SOUL
(The Chaplain Corps of the German Navy)

By
Vizeadmiral A. D. Friedrich Ruge (Vice Admiral (Ret))
with the assistance of
Dekan (Senior Chaplain) Friedrich Ronneberger

Introduction:

Within the short span of a man's life the German Navy, and at the same time the religious activities within it, underwent three great changes. Up to 1918, in the Imperial Navy, the Church was one of the foundations of the State which fostered and supported it. From 1920 to 1933, in the Weimar Republic, religion was considered as the private concern of individual citizens, including the members of the Armed Forces to some extent, however, it was supported by the Government. From 1933 to 1945, after first acknowledging the necessity of a Christian Church, the State, with increasing ruthlessness, tried to suppress the traditional Churches in order to establish new ideologies. After 1945, in the remnants of the German Navy, religion again was left to the individual, and some facilities were given to exercise it.

When examining the problems of religious activities in the German Navy, it should be borne in mind, that in many parts of Germany the rift that was caused by the wars of religion in the 16th and 17th centuries is still in evidence. Contrary to other institutions, the Navy was always tolerant, partly perhaps because the sailors were broad-minded as a rule, partly, because men from all over Germany served in the Navy. The two great confessions were always represented by Evangelical-Lutheran and Roman-Catholic chaplains. Unless stated differently facts and figures in the following pages refer to the Evangelical-Lutheran Church. Aboard ship there were separate Evangelical and Catholic services, if possible, otherwise Divine Services were conducted in such a way as to be acceptable to members of both Churches.

Co-operation between the two confessions was always good. Yet officers, as a rule were rather reticent in religious matters and treated them as their innermost private affair, probably to avoid any possibility of friction. There were cases when officers served together for many years without knowing each other's religion.

Before 1919 there were a few Jews in the Navy and at all times men of Jewish descent, yet there were never any Jewish Chaplains. In this regard it may be mentioned that contrary to the Nuernberg Racial Laws of 1935, almost all officers of Jewish descent were retained in the Navy, who under these laws, should have been discharged. They were promoted like the others, and at least, one of them reached the rank of Admiral.

History of Religion in the German Navy Through World War I:

Evangelical-Lutheran Divine Services in the German Navy go back to the year 1674, when William of Hohenzollern, the Great Elector of Brandenburg, gave orders for holding Divine Services daily aboard his warships. Seven years later, when the bulk of his small Navy (and with it probably his Chief of Chaplains) had moved from Pillau in East Prussia to Emden in East Friesland, he appointed a special chaplain to serve the naval port of Pillau, including the local defense vessels remaining there. The pay of the chaplain at Pillau was 300 Taler (approximately $300.00) per year.

After the Elector's death in 1688, the Navy of Brandenburg, Prussia was neglected and more or less disappeared until it was re-established in the middle of the nineteenth century. Navy chaplains again took up their duties around 1860, when one of them reported on the characteristics and peculiarities of the duties of a chaplain aboard a war vessel. He explained, why it was difficult, to make an impression on the sailors and to gain influence over them, and concluded his letter with the words:

"The chaplain must himself be a sailor at heart and he must devote the whole of his life to his calling."

In 1872, the Second German Empire took over the Prussian Navy and with it a number of chaplains. Their names were regularly included in the Navy Roster and their organization was as follows:

At their head the plans called for a Marine-Probst, i.e., a Superintendant about equivalent to a Bishop (not existing at that time in the Evangelical-Lutheran Church). His position seems never to have been filled, his duties were taken over by the Feldprobst of the Army. Under him there were in the Navy:

The Chaplain of the Naval Station of the Baltic at Kiel.

The Chaplain of the Naval Station of the North Sea at Wilhelmshaven.

The Chaplain of the Fleet (later High Seas Fleet).

Their rank was that of Marine-Oberpfarrer (Navy Senior Chaplain); under them worked Marine-Pfarrer (Navy Chaplains) and Marine-Hilfsgeistliche (Navy Assistant Chaplains). Later on, the rank of Hilfsgeistlicher was abolished.

As a rule, each squadron of four to eight battle ships, as well as, each training cruiser had a chaplain. Before World War I the total strength of the Navy Chaplain Corps was 21. There were some outstanding preachers among them who had attracted large civilian congregations. Apart from his duties and seniority within the Chaplain Corps each chaplain was under the orders of the Senior Officer of his unit, e.g., a Ship's Chaplain was under the Commanding Officer of the ship; the Chaplain of the Fleet under the CinC of the Fleet; the Chaplain of a Naval Station under the Admiral commanding that Naval Station.

In World War I, the Chaplain of the Cruiser Squadron was killed in the Battle of the Falkland Islands. The Chaplain of the Scouting Forces was severely wounded aboard the battle cruiser Seydlitz in the Battle of Jutland.

Duties of Navy Chaplains After World War I:

At the conclusion of World War I, the establishment of the German Navy was fixed by the Treaty of Versailles. Its executive regulations provided for four chaplains; one Marine-Oberpfarrer and three Marine-Pfarrer. Two chaplains served in each of the two chief naval ports of Kiel and Wilhelmshaven; the smaller garrisons formed part of the local civilian communities. From 1924, one of the four chaplains went to sea aboard the only training cruiser.

The orders and instructions for the Navy chaplains were changed in some respects after World War I. The chief modification was that no longer could anybody be ordered to attend Divine Services. The attitude of the Social-Democrat Government, which laid down the fundamental regulations for the small Army and Navy, may perhaps be described as passively anti-religious. The Senior Officers who re-organized the Services after 1920, strove to preserve the religious activities and the Chaplain Corps. There were many sons of clergymen and teachers in the Navy. The following compromise was laid down in the regulations:

Nobody could be ordered to go to Church, yet, members of the Armed Forces were to be given sufficient time for the observance of their religious duties.

There was a fixed number of military chaplains, and special Divine Services were to be held for the military wherever facilities existed. Where the military com-

munity was too small, its members attended the worship of the local civilian churches.

If the number of men who planned to go to church exceeded sixteen, they were marched to church and back in close formation under the command of an officer or CPO. Particulars of uniform and behavior in church were laid down in special regulations. If the distance to the church and back added together was more than 5 kilometers (3 miles) the cost for "regularly scheduled means of conveyance," i.e., trams, busses, steamers, railways, etc., could be taken over by the Government, if application was made for reimbursement.

The high religious festivals of both faiths were observed. Military Divine Services in the open air on land were rather frowned upon, it seems, probably because they might attract too much notice. When services were held, they had to be separated according to the confessions.

To make up for this restriction, military ceremonies with ecclesiastical ordination were allowed, e.g. on military commemoration days, on the consecration of memorials, etc. They were to be first of all military ceremonies. The expression "Divine Services" was to be avoided. There were no prayers, benedictions or similar ritualistic actions. Yet, chaplains of both confessions were permitted to be present and to talk from the same rostrum as the Senior Officer present. Often the chaplains made use of this opportunity, and they made a deep impression by speaking strongly and to the point. The Senior Officer always spoke after them, and it was sometimes difficult for him to find ideas and words which had not already been used. Therefore, the rough drafts of the speeches were exchanged a few days prior to the ceremoney. The competition, if the expression may be used, between ecclesiastic and layman and also between the two confessions, stimulated the speakers. This and the solemnity of the occasion, the feeling of being in unison with such a large congregation, produced some of the most impressive hours in a long military life.

In addition to holding Divine Services aboard ship or in military communities whether in military chapels, or where they did not exist, in chapels rented from the civilian communities, the Navy chaplains officiated at weddings, baptisms, confirmations, burials, and communions. In the event of suicide the chaplain had full power to decide whether or not to give the man a Christian burial. At least one hour per month had to be set apart by the units ashore as "Kasernenstunde" (barracks hour) for treating religious and ethical questions. Attendance was voluntary, yet the "Kasernenstunde" had to be held during duty hours. In addition, the same kind of teaching and Bible reading hours could be held off duty. It was part of the duties of the Navy chaplains to visit the sick men of his community in the naval and civilian hospitals and in the sick bays. The Navy doctors had orders to assist them. The naval hospitals had to inform the chaplain at once when a sick man wanted to see a clergyman, also when a man was seriously ill and was admitted to a hospital or when an illness threatened to take a fatal turn, "whenever it could be assumed that the presence of a priest would not offend against the wishes of the sick man." The denomination of the sick man was attached to his health chart. This was abolished by the Nazis.

The chaplains had permission to hold Divine Services in the hospitals. They had orders to visit the military brigs and to see the individual prisoners without the presence of a guard or supervisor. When a prisoner wished to see a priest or fell seriously ill, the procedure was the same as in the hospitals.

Ashore, the chaplains held Bible lessons for their communities, dependents being included. They held Sunday School, kept the Church register, were allowed to collect money during or after Divine Services according to local custom. They were either in full charge of the garrison church and the garrison burial ground, or, in larger garrisons, they were a member of the Church Committee. Its chairman was the Senior Officer of the garrison or a Senior Officer named by him. The other member was an official of the local military administration.

Some of the naval chapels were built in good style. The Wilhelmshaven Garrison Church was famous all through the Navy for keeping up the tradition of the 1914 - 1918 Navy under the management of Chaplain Ronneberger. During the war, he and some others edited a religious paper for the ships and units ashore.

The position of a chaplain with respect to the families of his community depended greatly upon his personal efforts and abilities. For baptisms, confirmations, burials, etc., the services of non-military clergymen could be applied for by all members of the Armed Forces. On the whole, relations between the families and their chaplains were good. The most difficult problem of the chaplains, that of getting access to the souls of the young enlisted men, was not always solved to a satisfactory degree. Partly at least, this was the consequence of the restrictions under which they had to work and which increased with time. Partly, especially during World War II, it seemed to be caused by a certain lack, in some of the younger chaplains, of practical experience of life.

The future Navy chaplains studied at a university like any other theological students. After finishing their studies, they were ordained in one of the Churches of the German Laender (Prussia, Saxony, etc.) and had to do duty as assistant parsons there. Only then could they apply for a vacancy in the Navy Chaplain Corps. They had to pass examinations above the average and were accepted only after a test sermon and a trial period. Their commission was signed by the Reich President. The Feldprobst introduced them to their community in a festive Service.

Ranks, Uniforms, and Organization:

Since 1920, the Navy chaplains were listed as officials, not as officers; consequently, their names were not included in the Navy Roster (with some exceptions in the organization schemes). They had no actual rank and wore no insignia or rank, like stripes, etc., only a cross on each lapel. Later on, there was one exception: A Commodore's cap for the Senior Deans. This absence of insignia was meant to make it easier for the men to approach them. Both on and off duty they wore a kind of black frock coat or black gown for Divine Services. Later this was abolished, and they wore the short dark blue jacket of the naval officers with the cross on the lapels. On windy days, this proved more practical for open air Services than the long gown.

For matters of pay, leave, pension, etc., the Navy chaplains were considered to be equal to the officers' ranks as follows:

Assistant Chaplain (Märine-Hilfsgeistlicher)	Lieutenant
Chaplain (Marine-Pfarrer)	Lieutenant
same, after some years	Lt. Commander
Senior Chaplain (Marine-Oberpfarrer)	Commander
Dean (Marine-Dekan)	Commander
Senior Dean (Dienstaeltester Dekan)	Capt or Commodore (no difference in pay)

The ranks of Dean and Senior Dean were inaugurated with the increase of the Armed Forces after 1933. At the same time the Feldprobst of the Army was made a Feldbischof der Wehrmacht (Field Bishop of the Armed Forces) who simultaneously was the Field Bishop of the Army. In this way, he was under the OKW (Supreme Command of the Armed Forces) as well as under the OKH (Supreme Command of the Army). This Bishop was the official head of an Armed Forces Church, parallel to the Churches of the various German Laender, like Prussia, Wuerttemberg, etc.

Admiral Raeder was not satisfied with the policy of the

OKW in religious matters; therefore, he kept the Navy Chaplain Division as independent as possible of the Field Bishop of the Armed Forces. He created a Senior Dean to be Chief of the Evangelical-Lutheran Chaplain Corps as well as one to be the head of the Roman-Catholic Chaplain Corps. In purely religious matters they were under the Field Bishop, but had to inform the CinC Navy prior to approaching him. In matters of policy, they were directly under the CinC Navy. For administrative matters they were under the Bureau of Naval Affairs.

Before World War II, the number of Navy Chaplains rose to 10. Their stations were:

North Sea:		Baltic:	
Wilhelmshaven	2	Kiel	2
Cuxhaven	1	Flensburg	1
Bremerhaven	1	Swinemuende	1
Emden	1	Pillau	1

The final number during the war was 74.

The Struggle of the Navy Church After 1933:

At first the new regime seemed to affect religious life in the Navy but little. Of course, it was known that there was an anti-religious trend in some branches of the NS Party. On the other hand, the Party program acknowledged "a Christian Church as an essential part of the nation," and a Reich minister was appointed to deal with church problems, ostensibly to strengthen the Evangelical-Lutheran Church as a counterweight to the Roman-Catholic Church.

Admiral Raeder, the CinC Navy, was known as a devout Christian. In the first years after 1933, Hitler had several conversations with him on ecclesiastical problems, all giving the impression that he intended to further the Evangelical Church. Later this attitude changed completely. As long as Raeder was in office (he resigned in January 1943) he kept out of politics and protected the Church. His policy is best illuminated by what he told a Navy Chaplain in December 1937:

"It will not be your task to conduct an ecclesiastic-political campaign within the Navy nor will you have expressly to occupy yourself with the present intellectual currents deriving from national-socialism. As a clergyman preach Christ, preach him with the utmost sincerety and without compromise. Never tire of doing so!"

In 1938, Raeder appointed Pfarrer Poetzsch, a man who by faith and tenacity had worked his way from a farm hand up to ordained priest as Navy Chaplain for Cuxhaven, although he had been removed by the NS Party from his parsonage in Saxony because he had taken a firm stand against NS encroachments. Three more were appointed contrary to the wishes of the NS Party, two of them had already been imprisoned.

In August 1939, after Hitler had made a speech against the Churches, Raeder issued the following order:

"The ecclesiastical institutions existing in the Armed Forces are service institutions. I will not tolerate any turning away from them, i.e., any withdrawing from the membership of the Church and flaunting it openly; nor can I approve of problems like that being brought before people outside the Navy, not even before Hitler himself or representatives of the German Faith Movement (a movement which aimed at a community of Nordic knowledge and a total rejection of Christianity). It is forbidden for military personnel to participate in meetings, etc., of the German Faith Movement."

On another occasion Raeder said to a great number of naval officers assembled at Wilhelmshaven that he strongly disapproved of withdrawals of Church membership being used for propaganda purposes. He added that he had always been and would remain an Evangelical Christian. These frank words were widely discussed in naval circles. On the one hand, they strengthened the faith of many officers; on the other hand, they were criticized by those with strong National-Socialistic tendencies, who interpreted them to mean that Raeder was not the right man for a National-Socialistic Navy.

In contrast to Raeder, the OKW fell more and more under the sinister influence of the NS Party in religious matters. Shortly after the outbreak of the war, an attempt was made to replace Field Bishop Dohrmann by Chaplain Lonitzer who was a German Christian (i.e., belonged to a movement within the German Protestant Church connected with national-socialism and demanding the exclusion of all Jewish elements from the doctrines, the worship and the administration of the Christian Church). With difficulty Dohrmann succeeded in keeping his position to the end of the war, but his activities were restricted to an ever increasing extent, and he played an insignificant part in the struggle for the survival of the Church.

The NS Party obviously went all out to liquidate the Christian religion, particularly in the Armed Forces. Apart from the general ideological persuasion and instigation of many party members and the Hitler Youth, the activities of the Churches were restricted step by step with the aim of suppressing them entirely. For the Armed Forces the following restrictions were put into force during the latter part of the war:

1. The religious preparation of the recruits before swearing the oath of allegiance was abolished.
2. Military chaplains were forbidden to enter military billets, barracks, etc.
3. Chaplains were also forbidden to distribute religious literature.
4. Informing the relatives of men killed in action or deceased was assigned to officers instead of chaplains.
5. Later, chaplains were not even allowed to add words of religious comfort to families of those killed in action.
6. At burials, the commanders of units in most cases had talked at the grave after the chaplain. This was now stressed with the intention of eliminating the religious part of the ceremony entirely.
7. Schedules for the performance of Divine Services, etc., were no longer to be made public.
8. Chaplains were no longer to officiate at the burials of enemy pilots shot down over German territory.

Moreover, the OKW gave orders to have every military chaplain screened by party authorities and the Gestapo in order to cut off the supply of young parsons. The Navy could fill all vacancies to the end of the war, however, because it had instituted a long waiting list of candidates. The intent of all these restrictions and prohibitions was clear. They were not, however, observed everywhere in the Armed Forces, least of all in the Navy. The chaplains were assisted by many commanders in the performance of their duties. There were Navy chaplains aboard the few capital ships; one lost his life when the battle cruiser Scharnhorst was sunk in December 1943, another when the battle ship Tirpitz was bombed and capsized in November 1944. In the Wilhelmshaven area Navy chaplains officiated at the burials of enemy airmen up to the end of the war. When the Ministry of Propaganda withheld the paper allotment for the new hymn book it was printed with naval assistance in Holland. In spite of all these difficulties in the last quarter of 1943 at least 240,000 officers and men came into contact with the Navy chaplains through Divine Services, the Lord's Supper, lectures, Bible and barracks lessons, visits in hospitals and brigs, etc.

After World War II, a number of naval officers studied theology and took holy orders. Others, on account of their rank, were prevented from doing so. For the remaining German mine-sweeping force Dean Ronneberger of Wilhelmshaven took over pastoral duties.

If a German contribution to the defense of Western Europe should become a reality it will be necessary to give much thought and work to building up the inner strength of the new forces. Christian faith will play a prominent part in this moral rearmament.

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Some men blaze a way; others, it seems, only blaze away.